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SCANDINAVIAN LITERATURE,

WITH

SHORT CHRONOLOGICAL SPECIMENS

OF THE

OLD DANISH, ICELANDIC, NORWEGIAN, SWEDISH,

AND A NOTICE OF THE

DALECARLIAN AND FERROE DIALECTS.

BY

THE REV. Joseph J. BOSWORTH, D.D. F.R.S. F.S.A:

OF TRINITY COLLEGE, CAMBRIDGE; BRITISH CHAPLAIN AT ROTTERDAM.

MEMBER OF THE ROYAL SOCIETY OF LITERATURE, LONDON; HONORARY F.R.S. OF SCIENCES, DRONTHEIM; F.S.A. COPENHAGEN; CORRESPONDING MEMBER OF THE ROYAL INSTITUTE OF THE NETHERLANDS; F. OF THE LIT .S. LEYDEN, UTRECHT, BRISTOL, &c.

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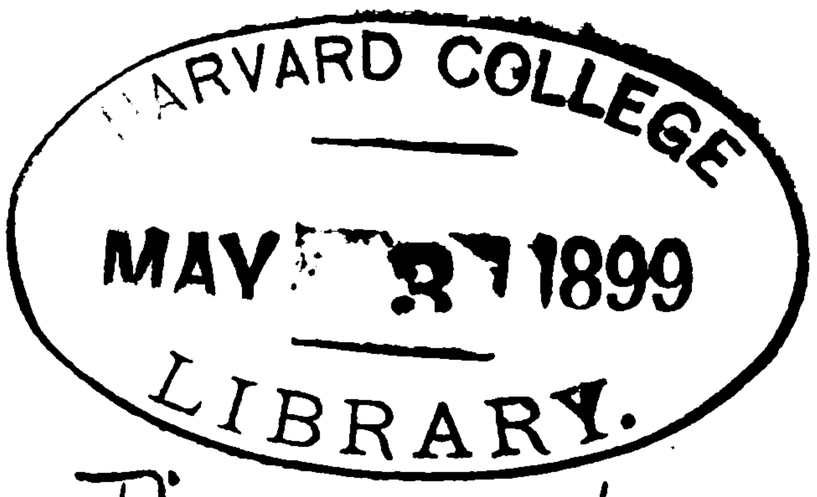

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TO WILLIAM HAIGH, Esq.

My Dear Friend,

It was in your happy domestic circle that I spent some of my first and pleasantest days on the Continent. The success of you and your family in the acquisition of the Continental languages gave a fresh stimulus to my lingual studies. In making this just acknowledgment,

Believe me to remain, as warmly as ever,

Your faithful and affectionate Friend,

J. BOSWORTH.

Rotterdam,

November 1836.

PREFACE.

THIS is a very brief sketch of the language and literature of Scandinavia, taken from the introduction to the author's Anglo-Saxon Dictionary. From the old Danish (Danska túnga), Norræna or Icelandic tongue, sprung the modern Danish, Swedish, Norwegian, and those languages and dialects spoken from Greenland to Finland, from the Frozen Ocean to the Eider. While it must be acknowledged, that a class of languages thus extensive deserves attention, Scandinavian literature has a peculiar claim from its singular poetry and mythology, given in the Eddas. Those who wish to enter more deeply into the subject than the limited space would here allow, may consult the authorities quoted in the following work. If they would see the northern poets in an elegant poetic dress, they will be much gratified by perusing "Miscellaneous Poetry, and Select Icelandic Poetry," translated from the originals, with notes by the Honorable William Herbert, London, 1804, 2 vols. 8vo. 16*s*. Popular Ballads and Songs from tradition, manuscripts, and scarce editions, with translations of similar pieces from the ancient Danish language, &c. by R. Jameison, M.A., F.R.S., Edinburgh, 1806, 2 vols. 8vo. 21*s*. Illustrations of Northern Antiquities, by Sir Walter Scott, R. Jameison, M.A., F.R.S., and Mr. Weber, Edinburgh, 1814, 1 vol. 4to. 3*l*. 3*s*. From page 231 to 474 of these Illustrations, Mr. Jameison has many beautiful specimens of Scandinavian Poetry, accompanied with critical and explanatory notes.

ROTTERDAM,
October 6th, 1836.

CONTENTS.

THE SCANDINAVIAN LANGUAGES AND LITERATURE.

PARAGRAPH		PAGE
1	Iceland discovered in A.D. 861	1
2	Harald Hárfager drove the Norwegian nobles to Iceland	*ib*
3—5	Iceland in its pagan state.—The Skalds.—Saga-men	2
6—8	Sæmund's Edda.—Outline of Edda.—Song of Grimner	3
9—10	Snorre Sturleson's prose Edda.—Life of Njáll	*ib*
11—12	Snorre's Heimskríngla.—Kónungsskuggsjá	3—4
13—14	The Landnámabók.—The Sagas	4
15—16	The Royal Society of North. Antiq.—Sagas.—Historical Sagas	*ib*
17—18	Færeyínga Sagas.—Mytho-historical Sagas	*ib*
19—20	An account of Loðbrókarkvida.—Danska túnga	5
21—30	Specimen of Starkad the Old before A.D. 645.—The Völu-spa.—Bödvar Bjarke about A.D. 845.—Bleking inscription, A.D. 770.—Specimen of Loðbrókarkvida, A.D. 863.—Inscription at Jellinge, 900.—Ode to king Olaf.—Icelandic of A.D. 1150.—Snorre's Edda, A.D. 1200.—Grágás, A.D. 1290	6—10
31—42	DANISH of A.D. 1397—1450.—Scripture extracts, from A.D. 1518—1827—National Song.—ICELANDIC Scriptures, from A.D. 1539—1671	11—13
43—49	SWEDISH, Old Swedish, what.—King Smék, A.D. 1354.—Scripture extracts, from A.D. 1541—1828.—Tegner's Exile.—His Reconciliation	13—15
50—52	DALECARLIAN dialect—where spoken—mixed.—Three branches.—Lord's Prayer in Elfdalen, Mora, Orsa	15—16
57	NORWEGIAN, what	16—17
58	Ferroe dialect	17

SCANDINAVIAN LITERATURE.*

1. ICELAND has been supposed to be the remote *Thule* † of Virgil, Pliny, and other classical authors; but it is more probable, that when they mention Thule, they refer to part of South Norway, probably the province of Tellemark. It is denominated *Thyle* ‡ by king Alfred in his translation of Boethius, and *Thila* § in his Orosius. The cluster of islands called *Ferroes* were discovered by Scandinavian navigators at an early period, and in A. D. 861, *Naddod*, a Norwegian, was driven by storms on the coast of Iceland, which, from the snow, he named *Snoeland*. Soon after, *Gardar Svarfarson*, a Swede, by circumnavigation, ascertained it to be an island, and named it *Gardarsholm*, or the island of *Gardar*;‖ it has, however, become generally known by the descriptive name *Iceland*.¶

2. *Harald Hárfager*, or the Fairhaired, subduing all the petty kings of Norway, obtained the supreme power about A. D. 863, and continued king of Norway till his death in 934. Some of the independent and high-spirited nobles spurned the usurped authority of Harald, and when, in their deadly feuds, they had slain an adversary, or in some other way broken the laws, rather than submit to Harald, they fled to Iceland, a land of prodigies, where subterraneous fires burst through the frozen soil, and boiling springs shoot up amidst eternal snows; where the powerful genius of liberty, and the no less powerful genius of poetry, have given most brilliant proofs of the energies of the human mind at the remotest confines of animated nature.** Among those who first fled to this land of freedom, we have, in 874, a record of Ingolf, the son of a Norwegian Jarl, Comes, or Earl, and his brother-in-law *Hjörleif*, who

* This short sketch is much indebted to the important works published by THE ROYAL SOCIETY OF NORTHERN ANTIQUARIES, COPENHAGEN, a Society which claims the especial attention of Englishmen. While too much praise cannot be given to the Professors Finn Magnusen and Rafn, as well as to the late Professor Rask, and the other active members of this institution, for their erudite publications, feelings of the highest respect and the warmest gratitude must ever be excited, when the author recollects the constant literary communications, and the very friendly assistance of Dr. Rafn and Dr. Rask. An account of part of Professor Rafn's valuable works will be found in § 17, 18, and 19.

† The ultima Thule of Virgil, *Georg*. i. 30, and Pliny, iv. 16.

‡ Bt. 29, 3; Card. p. 166, 1. § Ors. 1, 1; Bar. p. 31, 1.

‖ Islands Landnámabók, sive Liber originum Islandiæ, I. 1. I'slendínga Sögur, I. p. 25, 26. Schoening, Norges Riges, Historie, vol. ii. p. 101. Wheaton's Hist. of Northmen, p. 17.

¶ *Icl.* is *ice*, land *land*. Dr. Ingram thinks, in Orosius, Bar. 25, 4, Ira-land ought to be Isa-land. *Inaugural Lect.* p. 79, note *q*.—Isa-land is the reading adopted by Professor Rask.

** *Malte Brun's Geog.* vol. v. p. 98.

landed on the promontory on the south-east coast, still called Ingolf-shödi. In the next century, *Thornvald* with his son Erik, surnamed *Raudi* or the Red,* escaped to Iceland. In the space of 50 or 60 years the inhabitable parts of Iceland were occupied by refugees from Norway, who brought with them their families and a numerous retinue of dependants. Here they were amply repaid for their hardships and toil, in this severe clime, by the full enjoyment of liberty and independence; here they imported their language, the old Danish, their rites of heathen worship, and their civil institutions. They established a great national assembly, held annually, where all freeholders had a right to be present. This assembly bore a great resemblance to the Anglo-Saxon Witena-gemot, and was called *Alþing*.† The president of this meeting was elected for life, and was denominated *Lögsögumaðr*‡ or Promulgator of the law. Iceland continued this species of government, or republic, for about three centuries, that is, till A.D. 1275, when it became subject to the kings of Norway. Christianity was introduced into Iceland about the end of the 10th century, and was established in 1016.

3. Iceland, in its pagan state, had a literature, a poetry, and mythology, peculiarly its own. The Icelanders preserved their learning and history in oral tradition, by means of their *Skalds*,‖ who were at once poets and historians. These Skalds were a sort of travelling minstrels, who composed and recited the praises of kings and heroes in verse, and continually migrated from one northern country to another. They were the chroniclers, and often the companions of kings, attended them in their conflicts, and thus, from their presence at the scenes they had to record, they were able to give a lively and faithful description. In the Icelandic language a list is kept of the 230 chief Skalds or poetical historians from *Ragnar Lodbrok* to *Valdemar* II. amongst whom are several crowned heads, and celebrated warriors.§

4. *A Saga-man*¶ recalled the memory of past events in prose narratives as the Skalds did in verse. The memory of past transactions was thus transmitted from age to age by the poets or Skalds, and the Saga-men or story-tellers, till the introduction of writing, gave them a fixed and durable record.

5. The literature, mythology, and history of the Icelanders, and the old Scandinavians in general, in their pagan and early christian state, are chiefly preserved in the poetic or elder Edda,** the prose or younger Edda, and the Sagas, the *Njála*, the *Heimskringla*, the *Konúngsskuggsjá*,

* *Landnámabók*, i. 6—8. *Schoening*, vol. i. p. 107. *Malte Brun's Geog.* vol. v. p. 98.

† Þing in Icelandic signifies *forum, conventus, a court of justice, an assize;* and alþing *a general meeting, or assize.*

‡ *Icl.* Lögsaga *f.* (*gen.* lögsögu) *recitatio legum*, from lög *law;* saga *a telling, speaking;* maðr *a man, the man propounding the law.*

‖ Skald from *Icl.* skálld *a poet.*

§ Wheaton's History of Northmen, p. 51.

¶ Saga *historia, narratio;* maðr *gen.* manns, *acc.* mann *man*, that is, *a story-teller.*

** Edda *a grandmother*, quasi prima mater ethnicæ religionis.

and the *Landnámabók*. A short account of these works, and their various editions, may be useful.*

6. SÆMUND SIGFUSSEN, a clergyman, born in Iceland in 1056, was the first compiler of the *Poetic Edda*. He appears to have written some of these poetic effusions from the recital of contemporary Skalds, and to have collected others from manuscripts.

The Icelandic text of the poetic Edda was published in 4to. at Copenhagen in 1787, with a Latin translation, notes, and glossary. A second volume was not printed till 1818, and a third in 1828, by *Professor Finn Magnusen*. *Professor Rask* and the *Rev. Mr. Afzelius*, in 1818, published, at Stockholm, the original of this Edda, carefully accented, and distinguishing *i* from *j*, *u* from *v*, and *ö* from *o*.

7. THE POETIC EDDA contains the *Völu-spá*,† which gives an account of the creation of the universe, and the gods and men who inhabited it. The *Grôu-galdr* or Groa's Magic Song. The *Sólarljóð* or Song of the Sun which is almost entirely Sæmund's own composition, containing ideas of a future life, evidently derived from a christian source. The *Vafþrúðnis-mál*, which is a sort of poetic dialogue between Odin and a famous giant.

8. THE GRÍMNIS-MA'L, or the Song of Grimner, describing the habitations of the deities. The *Alvis-mál*, *Hyndlu-ljóð*, &c., *Hýmnisquiða*, or the Song of Hymer, &c. Many of these poems can be traced back to the 10th, or even the 9th century.

9. THE PROSE OR YOUNGER EDDA was written by the famous *Snorre Sturleson*, who was born of a noble family in 1178, at Hvamm on the west coast of Iceland, and was murdered in 1241. The Prose Edda was, therefore, more than a century later than the Poetic.

The first edition of the Prose Edda was published in an abridged form at Copenhagen in 1665, by *Resenius*, in Icelandic, Danish, and Latin. He appended to this edition the Völu-spá and Háva-mál, two poems from the Poetic Edda. A complete edition of the original text of the Prose Edda was published at Stockholm in 1818, by Professor Rask. The Prose Edda is a course of poetical lectures, drawn up for those young Icelanders who intended to become Skalds or poets. It consists of two parts. The first part, properly called the Edda, explains the mythology of the Poetic Edda, and forms a complete northern Pantheon in the form of fables. The second part is the Skalda or Poetics, which is the art of poetry adopted by the Skalds. It contains a dictionary of poetic synonymes, and the whole art of versification, alliteration, species of verse, &c. In explaining the mythology, and illustrating the different species of versification, Snorre extracted the most interesting parts of the Poetic Edda, and thus contrived in the form of dialogues to give the substance of it in a more intelligible form.

10. NJA'LA, or Life of the celebrated Icelander, Njáll Þorgeirsson, and his sons. It is beautiful in style, and correct in its statements. The Icelandic text was published at Copenhagen, 1772, in 4to. and a Latin version in 1809.

11. *Snorre* may be justly called the Herodotus of the north, if we only consider his great historical work, *Heimskríngla*,‡ or Annals of the Norwegian kings from Odin.§

* A minute account of the Icelandic works which are published may be found in "*Lexicon Islandico Latino-Danicum Biörnonis Haldersonii, curâ R. K. Raskii, editum Havniæ*," 4to. 1814.

† Völu-spá *the oracle or prophecy* of vala, *gen.* völu.

‡ Heims-kríngla *orbis terrarum*; heimr *mundus*, kríngla *orbis*.

§ In this account of the Edda and other Icelandic works, much use has been made of Wheaton's Hist. of Northmen, where more satisfactory information will be found. In Mallet's Northern Antiquities there is an English translation of the Prose Edda, and many useful notes, with the Icelandic text, and an English translation of five pieces of Runic poetry, amongst which is Ragnar Lodbrok.

It was published by Peringskjöld, with a Latin and Swedish translation, in 2 vols. fol. Stockholm, 1697, and with a Latin and Danish translation by *Schöning* and *Thorlacius*, in 3 vols. fol. Copenhagen, 1777—1783, and continued by the younger *Thorlacius* and *Werlauff*, in 3 vols. 1813—1826.*

12. Kónungsskuggsja',† or Royal Mirror. This is supposed to be the work of *Sverre*, king of Norway. It is in the form of dialogue, and gives a view of human life, with practical rules for different stations. It was published in Icelandic, Danish, and Latin, by *Halfdan Einarsen*, in 4to. 1768, Sorö.

13. The Landna'mabók is an account of the most remarkable events connected with the first settlement of Iceland, its revolutions, and the introduction of Christianity. This history commences in the 9th, and extends to the 12th century. It was begun by *Are Frodi*, and continued by other hands. Are Frodi was born in Iceland in 1067; he was the friend and fellow-student of Sæmund. His work is remarkable as being the earliest historical composition written in the Old Danish or northern tongue, which still remains the living language of Iceland. Only a few fragments of his works are remaining, which have been published under the title of *Schedæ*‡ and *Landnámabók*.§

14. The Sagas are very numerous. These were popular narratives, recording the lives of kings, chieftains, and noble families. To aid the memory of the *Saga-man* or *Story-teller*, he contrived to introduce the most striking metrical passages from the poems of the Skalds.

15. Under the well-directed patronage of *The Royal Society of Northern Antiquaries at Copenhagen*, the following works have appeared.‖

Fornmanna *Sögur*, vol. i.—xi.; *Oldnordiske Sagaer*, vol. i.—xi.; *Scripta Historica Islandorum*, vol. i.—vii. containing—of the historical Sagas, recording events out of Iceland—the history of the Norwegian kings from *Olaf Tryggvason* to *Magnus Lagabœtir*, and of the Danish kings (*Knytlínga*) from Harald Blue-tooth to Canute VI., or the period between the middle of the 10th century, and the year 1274; in Icelandic, Danish, and Latin.

16. Í'slendínga Sögur, vol. i. ii. containing—*of the historical Sagas, recording events in Iceland itself*—Are Frodi's *Schedæ*, *Landnámabók*,¶ and *Heiðarviga-*, *Ljósvetníng*a, *Svarfdæla-*, *Vallnaljóts-*, *Vemundar ok Víga-Skútu*, and *Víga-Glúms Sagas*, in Icelandic.

17. The following works are edited by the learned Secretary of the Society, Professor Rafn:—*Færeyínga Saga*, or the history of the inhabitants of the Farroes; in Icelandic, the Farroe dialect, and Danish, and with a map of the islands.

18. Fornaldar *Sögur Norðrlanda*, vol. i.—iii.; *Nordiske Fortids Sagaer*, vol. i.—iii., being a complete edition of the mytho-historical Sagas, recording events in

* Rask's A.-S. Gr. by Thorpe, pref. p. iv. note 1.

† Rask's A.-S. Gr. by Thorpe, pref. p. iv. note 2. Kóngr *a king;* skuggsia *a mirror, speculum.*

‡ Are Frodi's Schedæ were published by C. Wormius, Oxford, 1716; by A. Bussæus, Copenhagen, 1733; but most correctly by the Royal Society of Northern Antiquaries at Copenhagen in *Islendínga Sögur*, vol. i.

§ Wheaton's Northmen, p. 59, 99. Müller, Saga bibliothek, i. p. 34. *Schedæ Ara Prestz Fróda um I'sland*, was published in 4to. pp. 26, Skálholt, 1688; *Sagan Landnáma*, in 4to. pp. 182, Skálholt, 1688. Again with a Latin version, index, &c. under the title *Islands Landnámabók*, 4to. pp. 510, Copenhagen, 1774; and in *Islendínga Sögur*, vol. i. See § 16.

‖ See Annual Report for 1834.

¶ See § 13 for the particulars of this work.

the north, assignable to the period anterior to the colonization of Iceland, or the era of authentic history; in Icelandic and Danish.

19. KRA'KUMA'L, *sive Epicedium Ragnaris Lodbroci*,* or Ode on the heroic deeds and death of the Danish king, Ragnar Lodbrok, in England; in Icelandic, Danish, Latin, and French. This *Krákumál* is by some called *Loðbrókarkviðu*, or *the Death-song of Ragnar Lodbrok*, who is said to have reigned in Denmark and Sweden in the latter part of the 8th century.† Ragnar invaded Northumbria, and was opposed by Ella, king of Deira. This fact ascertains the date of the event, as Ella usurped the Northumbrian crown in 862, and perished in 867. Ragnar was taken prisoner, and Ella ordered him to be cast into a dungeon, where he might perish by venomous snakes.‡ This *song* is sometimes quoted as the composition of Ragnar.§ It is probable that the first twenty-three verses constituted the war-song of Ragnar and his followers. The remaining six strophes may have been composed after the king's death by his queen Aslaga, or Kráka, or by some of the contemporary or later skalds.‖ This song celebrates the fifty-one depredations of Ragnar in various countries. The death of Ragnar is not only important in an historical point of view, causing his sons Halfden, Ingwar, and Ubbo to undertake an invasion which destroyed the Octarchy of England, and, for a time, dethroned Alfred; but if the song were composed by him or in his time, it will serve as a very early specimen of the Scandinavian language.¶

20. From the Old Danish (*Danska túnga*) or Scandinavian (*Norræna*), spring those languages and dialects which are spoken from the coasts of Greenland to those of Finland, from the Frozen Ocean to the Eider.** This Old Danish was, in its purest state, carried into Iceland by the first Norwegian refugees in the 9th century. Hence the Icelandic is the same language as the Old Danish, and the Icelanders, from their insular and high northern locality, have retained the *Old Danish* in such purity and with such slight variations, that it may still be considered the living language of Iceland. There is so little difference between the present writing and the most ancient records, that modern Icelandic scholars can read the oldest documents with the greatest facility.

* It was first printed in 4to. at Copenhagen, 1636, in the work of *Olaus Wormius*, in his *Runir seu Danica literatura antiquissima*, vulgo Gothica dicta. It was afterwards printed six times more by different persons in various forms before it appeared in the original, with an English translation, entitled "*Five pieces of Runic Poetry translated from the Icelandic language*," London, 8vo. 1763. These pieces were translated by Dr. Thomas Percy, bishop of Dromore, and inserted at the end of the 2nd vol. of his translation of Mallet's Northern Antiquities. The fifteenth time of its appearance was in 12mo. with the title of *Lodbrokar-Quida; or, the Death-song of Lodbroc, with a free English translation, an Islando-Latino glossary, and explanatory notes, by James Johnstone, printed* [*at Copenhagen by Aug. Ferd. Steen*] 1782. The twenty-seventh form in which this celebrated song has appeared is the most splendid and complete. This is by far the best edition; followed by a Latin and French translation, and a complete critical apparatus, with a minute account of every edition, and a facsimile of the first page of a manuscript found in the Royal Museum, Copenhagen, 1821. The title of this work is "*Krákumál, sive Epicedium Regnaris Lodbroci Regis Daniæ*."—Vide Fornaldar Sögur Norðrlandi, i. p. 305; Nordiske Fortids Sagaer, i. p. 282.

† Wheaton's Hist. of Northmen, p. 150.

‡ Turner's Hist. of A.-S. bk. iv. ch. iii. Langb. 277.

§ Asby, Wormius, Bartholin, Stephanius, &c.; Turner, bk. iv. ch. iii. note 37.

‖ Wheaton's Hist. of Northmen, p. 153.

¶ See the specimen, § 25.

** Rask's Gr. of the Anglo-Saxon tongue, translated into English by Thorpe, p. 42.

Specimens of Old Danish and its dialects, from the earliest age to the present time.

21. A specimen of Old Danish composed by *Starkad the Old*, whose verses are supposed to be the most ancient of all the specimens of the *Danska Túnga* that are still extant, but the precise age of which is not uscertained,* though it was long before A.D. 645.

OLD DANISH.	MODERN DANISH.
Þann hefi ek manna	Ham har jeg blandt Mænd
mennskra fundit	af Menneske-Herkomst,
bríng heyjanda	blandt Stridsmænd fundet
hrammastan at afli.	stærkest af Kræfter.

LITERAL ENGLISH.

Him have I among men	among warriors, found
of the human race,†	the strongest of body.

22. A specimen of Old Danish, composed at so remote a period in heathen times, that it is impossible now to ascertain its age. It is from the Poetic Edda.

The first verse of the Völu-spá.‡

OLD DANISH.	MODERN DANISH.
Hljóþs biþ ek allar	Lytter til min Tale,
helgar kindir,	alle hellige Væsener,
meiri ok minni	större og mindre
mögu Heimþallar;	af Heimdals Slægt;
vildo'at ek Valföþur	jeg vil fortælle
vèl framteljak,	Valfaders Bedrifter
fornspjöll fíra,	Mænds gamle Sagn,
þau ek fremst of-nam.	de förste jeg lærte.

Finn Magnusen, p. 31.

LATIN.

Silentium rogo omnia	Velim cœlestis patris
Sacra entia;	Facinora enarrare,
Majores et minores	Antiquos hominum sermones,
Posteros Heimdalli.	Quos primos recordor.

23. A specimen of Old Danish, composed probably during the former part of the 7th century, being the beginning of the *Bjarka-mál hin fornu*, so called after *Bödvar Bjarke*, one of king Rolf Krake's warriors, a song sung before a battle.§

* Halfdani Einari Hist. lit. Islandiæ, p. 49. This specimen is from the *Snorra Edda á, amt Skáldu*, edited by Rask, p. 311, 312.

† *i.e.* not of the Aser race.

‡ From the *Edda Sæmundar hins Fróða* ex recensione E. C. Rask, Holmiæ, 1818, p. 1. See the edition of the same, at the expense of the Arna-Magnæan Commissioners by Prof. Finn Magnusen, as also his modern Danish version of it, under the title of *Den ældre Edda*, vol. i. p. 31.

§ Published by Professor Rafn in the *Fornaldar Sögur Norðrlanda*, vol. i. p. 110. See his modern Danish version in the *Nordiske Fortids Sagaer*, vol. i. p. 103. This ancient song was sung at dawn of the day of the great battle of Stiklestad, A.D. 1030, in which king St. Olaf fell; vide *Fornmanna Sögur*, vol. v. p. 59, 60, and the Latin version by S. Egilsson in the *Scripta historica Islandorum*, vol. v. p. 64.

OLD DANISH.	MODERN DANISH.
Dagr er uppkominn,	Solen er oprunden,
dynja hana fjaðrar,	ryste Hanens Fjædre,
mál er vilmögum	Tid er nu for Drenge
at vinna erfiði;	til Daad at gange;
vaki ok æ vaki	vaager, stedse vaager,
vina-höfuð,	Venner kjære,
allir binir æztu	alle I ypperste
Adels ofsinnar.	Adils Hofsinder.
Hár hinn harðgreipi,	Har hin haardföre,
Hrólfr skjótandi,	Rolf den Skytte,
ættgóðir menn,	ætgode Mænd, som
þeir er ekki flýja!	Flugt ei kjende!
vekjat yðr at víni	eder jeg vækker ei til Viin,
nè at vífs rúnum,	ikke til Kvinders Tale,
heldr vek ek yðr at hörðum	men jeg eder til Hildes
Hildar leiki.	haarde Leg nu vækker.

LATIN.	
Dies exortus est,	Har, manu fortis,
pennæ galli strepunt,	Rolvus jaculator,
tempus est, ut servi	genere præstantes viri,
opus incipiant;	qui non fugiunt!
vigilent, semper vigilent	Ad vina vos non excito,
amicorum capita,	neque ad puellarum colloquia,
præstantissimi quique	sed excito vos ad durum
Adilsis comites.	Bellonæ ludum.

24. A specimen of Old Danish of about the year 770, cut in Runic characters in a flat rock at Runamo, in the parish of Hoby in Bleking, now a province of Sweden, but formerly of Denmark, as interpreted by Professor Finn Magnusen.*

OLD DANISH.	MODERN ICELANDIC.
Hültekinn ríki nam,	Hildikinn ríki nam,
Garþr in hió,	Garðr inn hjó,
U'li eit gaf	O'li eið gaf . . . .
vígi O'þin rúnar!	vígi O'ðinn rúnar!
Hríngr fái	Hríngr fái

* The Danish king Valdemar the First, sent, probably at the suggestion of the historian Saxo Grammaticus, some individuals skilled in Runes to Bleking, between the years 1157 and 1182, with the view of having this inscription deciphered. His emissaries, however, failed to accomplish the object of their mission. Subsequently, and especially during the last century or two, the attempt from time to time was renewed under the auspices of some of the most learned men of the day, but their endeavours led to no more satisfactory results. It was reserved for the great Archæologist and Runologist *Finn Magnusen*, after a personal inspection of the inscription on the spot, to interpret it in its entire state in May 1834, and to determine the form of verse (the ancient *Fornyrðalag*) in which it was written. Professor Magnusen's remarks upon this subject are inserted in the Transactions of the Royal Society of Northern Antiquaries, *Nordisk Tidsskrift for Oldkyndighed*, vol. ii. p. 276—304; and in *Historisch-Antiquarische Mittheilungen*, herausgegeben von der Königlichen Gesellschaft für Nordische Alterthumskunde, Kopenhagen, 1835, pp. 109—117. In p. 111 of the latter work, it is recorded that Professor Finn Magnusen for more than ten months tried in vain to decipher the inscription. On the 22nd of May, 1834, by attempting to read from right to left, he immediately succeeded in deciphering the first three words, and in less than two hours he explained the whole inscription.

fall á mold!	fall á mold!
A'lfar, ástagoð	A'lfar, A'stagoð
O'la (fjái);	O'la fjái (hati)
O'þin ok Frei	O'ðinn, og Frey
ok A'sakun	og A'sakyn
fari (fari)	fari, fari
fiandum varum,	fjandum vorum,
unni Haraldi	unni Haraldi
ærin sigr!	ærinn sigr!

MODERN DANISH.	ENGLISH.
Hildekind modtog Riget,	Hildekinn received the kingdom,
Gard indhug (Runerne),	Gard hewed out (these characters),
Ole aflagde Ed	Ole took the oath . . . .
Odin vie Runerne!	Odin consecrate these Runes!
Gid Ring faae	May Ring get
Fald paa Muld!	a fall on the mould;
Alfer Elskovsguder	Elves, gods of love,
Ole (forlade)!	Ole hate!
Odin og Freij	Odin and Frey
og Asers Slægt	and the Aser-race
ödelægge (ödelægge)	destroy (destroy)
vore Fjender,	our enemies,
unde Harald	grant to Harald
fuldstændig Seier!	a great victory!

25. A specimen of Old Danish from Krákumál, or the Death-song of Ragnar Lodbrok,* probably composed between A.D. 862 and 867.

OLD DANISH.	MODERN DANISH.
Hjuggu vèr með hjörvi!	Svunge vi med Sværdet!
hörð kom hríð á skjöldu,	stormede Regn mod Skjolde,
når fèll niðr til jarðar	Lig i Nordhumberland da
á Norðimbralandi;	laae paa Jorden strõede;
varat um eina óttu	man ei nödtes den Morgen
öldum þörf at frýja	Mænd til Strid at egge,
Hildar leik, þar er hvassir	der hvor skarpe Kaarder
hjálmstofn bitu skjómar;	skare Hjelmens Flade;
böðmána sá ek bresta,	Kampmaaner saae jeg klöves,
brá því fíra lífi.	Kæmperne misted Livet.
Krákumál Str. 14.	*Rafn*, p. 13.

LITERAL LATIN.	LITERAL ENGLISH.
Percussimus nos cum gladio	We hewed with swords!
Dura venit procella in scuta,	Hard came the storm on our shields,
cadaver cecidit deorsum ad terram	dead they fell down on the earth,
in Northumbriâ terrâ.	in Northumberland.
Non erat, tempore matutino,	None, on that morning,
viris opus, ciere.	needed men to incite.
Ad Bellonæ ludum ibi anhelant,	For Bellona's sharp sport,
galeæ fulcrum mordebant fulgores,	the glittering sword split the steel-capt skull,
peltas lunatas vidi ego confractas,	the moon-round shield saw I broken,
invertit ideo virorum vita.	and thus men's lives were lost.

* See § 19.

26. A specimen of Old Danish of the 10th century, being the Runic inscriptions at Jellinge in Jutland, on the tumulus of king Gorm the Old, and his consort Thyre, as interpreted by Professor Finn Magnusen.

OLD DANISH.

Gurmr kunugr gerþi kubl þusi eft Þurvi kunu sína Danmarkar-but.

Haraldr kunugr baþ giorva kubl þösi eft gurm faþur sin ök eft þiurvi muþur sína; sa Haraldr ies van Danmörk ala ök Nurvieg ök tók kristno.

MODERN ICELANDIC.

Gormr konúngr gerði kumbl þessi eftir Þýri konu sína Danmarkarbót.

Haraldr konúngr bað gjörva kumbl þessi eftir Gorm feður sinn og eftir Þýri, móður sína; sá Haraldr, er (es) vann Danmörk alla og Norveg ok tók kristni.

MODERN DANISH.

Kong Gorm gjorde denne Höi efter sin Kone Thyre Danmarks-Bod.

Kong Harald bad (bod) gjöre denne Höi efter Gorm, sin Fader og efter Thyre sin Moder; den Harald som vandt al Danmark og Norge, og antog Christendommen.

LITERAL ENGLISH.

King Gorm raised this barrow after (in memory of) his queen Thyre Danmarksbod (the improver of Denmark).

King Harald bade make this barrow for his father Gorm and his mother Thyre, the same Harald who conquered all Denmark and Norway, and embraced Christianity.

Antiquariske Annaler, vol. iv. p 110—112.

27. A specimen of Old Danish or Icelandic of the former part of the 11th century, from Ottar Svarte's ode on king St. Olaf.

OLD DANISH OR ICELANDIC.

Komtu i land ok lendir,
ládvörðr! Aðalráði,
þín naut rekka reynir
ríki efldr at slíku;
harðr var fundr, sá er færuð
friðland á vit niðja
rèð ættstudill áðan
Eátmundar þar grundu.

MODERN DANISH.

Landbeskytter! du atter
Adelraad til sit Rige
förte, sligt dig, Folkets
mægtige Fyrste skijlder;
haardt var Slaget, da Edmunds
Arving du indsatte
i det fredede Rige,
för behersket af Slægten.

LATIN.

Terræ custos, valens potentia!
Venisti in terram, et Adalradum
in regnum restituisti; tua ope
est usus hac in re virorum amicus.

Durus erat conflictus, quo
nepotem Jatmundi pacato
reddidisti regno; huic terræ
avita proles imperaverat antea.*

28. A specimen of Old Danish or Icelandic, written before 1150,* according to the opinion of Professor Rafn.†

OLD DANISH OR ICELANDIC.

Maðr er nefndr Grímr kamban, hann bygði fyrstr Færeyjar á dögum Haralds hins hárfagra; þá flýðu fyrir hans ofríki fjöldi manna, settust sumir í Færeyjum, ok bygðu þar, en sumir leituðu til annarra eyðilanda.

MODERN FERROE DIALECT.

Ajn Mävur èr nevndur Grujmur Kamban, han fowr fistur at biggja Förjar, meni Häraldur hin hårfagri vär å Dövun; tå flujddi firi Owdömi hansara mengur Mävur; summir settu se uj Förjun og bigdu här, men summir lajtavu til annur Ojulond.

* Fornmanna Sögur, vol. iv. p. 50, and vol. xi. p. 185; Oldnordiske Sagaer, vol. iv. p. 47, and vol. xi. p. 164; Scripta historica Islandorum, vol. iv. p. 49.

† See Færeyínga Saga, p. 1. Improperly, by a pleonasm, called Ferroe Islands,—Islands being unnecessary, as Ferroe is derived from fær or faar, *c. a sheep*, ovis; ö, *c. an island*, insula, *pl.* öer *islands*, insulæ; Færoerne or Faar-öer *ovium insulæ*, in Danish commonly called the Færöer.

LITERAL ENGLISH.

A man named Grim Kamban cultivated first the Fær islands in the time of Harald the fair-haired; then (*when*) many fled from his tyranny, some settled on the Fær islands, and built houses, and some sought for other uncultivated lands.

MODERN DANISH.

Grim Kamban hed en Mand; han bebyggede först Færöerne i Harald Haarfagers Dage. Der vare den Gang mange, som flyede for Kongens Her-skesyge, af hvilke nogle nedsatte sig paa Færöerne, og toge sig der Bopæl, men nogle sögte til andre öde Lande.

29. A specimen of Icelandic, written about A.D. 1200, from Snorre's Edda.

ICELANDIC.

Almáttigr guð skapaði í upphafi himin ok jörd ok alla þá luti er þeim fylgja, ok síðarst menn tvâ, er ættir eru frá komnar, Adam ok Evo, ok fjölgaðist þeirra kynslóð, ok dreifðist um heim allan. En er fram liðu stundir, þá újafnaðist mannfólkið, voru sumir góðir ok rètt-trúaðir, en miklu fleiri snerust þá eptir girndum heimsins, ok úræktu guðs boðorð.—*Snorra-Edda, Rask, Stockholm*, 1818, p. 1.

MODERN DANISH.

Den almægtige Gud skabte i Begyndelsen Himlen og Jorden og alle de Ting som dertil höre, og tilsidst to Mennesker, fra hvem Slægter nedstamme, Adam og Eva, og deres Stamme formerede sig, og udbredtes over hele Verden. Men da Tiderne lede frem, blev Menneskeslægten ulig, nogle vare gode og rettroende, men langt flere vendte sig efter Verdens Begjerligheder, og forsömte Guds Bud.

LITERAL ENGLISH.

The Almighty God created, in the beginning, heaven and earth, and all the things which thereto belong, and at last, men from whom families sprung forth, Adam and Eve, and their race increased themselves and spread over all the world. But as time passed (*led*) on, the race of men became different (*unlike*), some were good and right believing, but far more turned themselves to (*after*) the desires (*lusts*) of the world, and neglected God's commandment.

30. A specimen of Old Danish or Icelandic, as written towards the close of the 13th century, but dating from an earlier period, the year A.D. 1117, being an extract from the ancient Icelandic Law-book, entitled the Grágás (*The Gray-goose*).*

OLD DANISH OR ICELANDIC.

Ef utlendir menn verþa vegnir á landi hèr, danskir eþr sönskir eþr norrönir, or þeirra konga veldi III. er vâr túnga er, þar eigo frændr þeirra þær sakir, ef þeir eru út hèr, en af öllum túngum öþrum enn af danskri túngo, þá á engi maþr hèr vígsök at sökja af frændsemis sökum, nema faþir eþr sonr eþr bróþir, oc því at eino þeir, ef þeir höfþo hèr áþr viþkennzt.

LATIN.

Si exteri, Dani, Sveii, vel Norvegi e tribus illorum regum imperiis, quæ lingva nostra utuntur, oriundi his in terris interfecti fuerint, cæsi propinqui si adfuerint actionem cædis suscipere liceat. Sedalia quam Danica lingva utentium nemo propinquitatis nomine, cædis causam hic agendi juregaudeat, nisi pater, filius vel frater, iique tantummodo, si hic antea noti fuerint.

* See *Hin forna lögbók Islendínga sem nefnist Grágás*. Codex juris Islandorum antiquissimus qui nominatur Grágás, Hafniæ, 1829, at the expense of the Arna-Magnæan Commissioners, Part II. p. 71, 72.

31. Old Danish before the Calmar Union in A.D. 1397.

OLD DANISH.

Sattær war ræt thænne . . . . tvém wintrum oc fæm ukum, sídæn Rō war wnnin til Cristendóms af Waldemar kunungi, oc laght til Sjálanzs biscopsdóm(s) af Waldemare kunungi oc Alexandær paue.

Rask's Anglo-Saxon Gr. Prœf. p. xxii.

ICELANDIC.

Settr var rèttr þessi tveim vetrum oc fimm vikum, síðan Rö var unnin til Cristindóms af Valdimar konúngi, oc logð til Sjálanz biskupsdóms af Valdimari konúngi oc Alexandri páua.

ENGLISH.

Set was this law, two winters and five weeks; since peace was bestowed on Christianity by Waldemar the king, and a law made for Sjálans bishoprick by Waldemar the king, and Alexander the pope.

32. *Danish in* 1433.

DANISH.

Wii Erick meth guths nathe Danmarks, Suerghes, Norghes-koning göre witerlikt alle the, thette breff see eller hōre, at wi af vor serdelis Nadhe for Hr Erick Nielssöns wor elschelike tro mans oc radhs bön sculd sva oc for troscap oc willich tieniste unne oc giue hanum . . . friihet oc frelsse med suadane wapen . . . som her vnder nedhen vtmaledh sta . . .

Datum 1433.

ENGLISH.

We Erick, by God's grace, king of Denmark, Sweden, Norway, make known to all, who see or hear this letter, that we by our peculiar grace for Mr. Erick Nielsöns, our beloved faithful man and counsellor, praying, and for fidelity and willing services, have conferred and given him . . . liberty and franchisement with such coat of arms as here under beneath painted stand.

Given 1433.

Rask's Anglo-Saxon Gr. Pref. p. xxi.

33. Old Danish, from a MS. of Homilies, or meditations, belonging to the Royal Swedish Historiographer of Hallenberg. It is without date, but appears to be about A.D. 1450.

DANISH.

Ther æfther drogh Nichodemus then annen spiger pa vinstræ handh, oc fæk han sammeledes Iohannes. Sidhen foor Nichodemus nether, oc foor op at ien liden stige, och togh spigene af födærnæ, mædæn iosep hiolt pa ligommæt.

ENGLISH.

Hereafter drew Nichodemus the other nail from the left hand, and gave it in the same manner to John. Afterwards Nichodemus went nearer, and went upon the small steps, and drew the nails from the feet, while Joseph held the corpse.

Rask's Anglo-Saxon Gr. Pref. p. xviii.

34. A few examples of Danish are given from the Scriptures, to facilitate the comparison, and thus shew the connexion of this tongue with those of Teutonic origin. The first example is from the Danish Epistles and Gospels, *Leipsic*, 1518, fol.

Mk. iv. 3, 6.—En mand gick wd ath saa sin Sæd. Som hā saade da falt somt aff korned hoss vegn. Oc det bleff traad bort oc sompt der aff ode fuglene i væred.

35. Bible, *Copenhagen*, 1589, fol.

Mk. iv. 3, 4.—Hörer til! See, der gick en Sæmandj ud ad saa. Oc det skedc, i det hand saade, at noget falt hoss Veyen: Da komme Fulene under Himmelen oc ode det.

36. Bible, 1647, 8vo.

Mk. iv. 3, 4.—Hórer til; See, der gik en Sædemand ud at saae. Og det skede i det hand saaede, at noget faldt hos Vejen; og der komme Himmelens Fugle og saaede det op.

37. New Testament, *Copenhagen*, 1717, 8vo.

Mk. iv. 3, 4.—Hörer (til): see, en Sædemand gik ut at saae. Og det skede, i det hand saade, at noget faldt hos Veyen, og Himmelens Fugle kom og aad det op.

38. New Testament, *London*, 1827, 8vo.

Mk. iv. 3, 4.—Hörer til; see, en Sædemand gik ud at saae. Og det skede, i det han saaede, at noget faldt ved Veien, og Himmelens Fugle kom, og aad det op.

39. As a specimen of the present Danish, a better cannot be selected than the following National Song, which is to the Danes what "God save the King" is to the English. It was written by Johannes Evald, a poet who flourished in the latter part of the last century. (Born 1743, died 1781).*

Kong Christian stod ved höien Mast	King Christian stood by the lofty mast
I Rög og Damp.	In mist and smoke.
Hans Værge hamrede saa fast,	His sword was hammering so fast,
At Gothens Hielm og Hierne brast.	Through Gothic helm and brain it passed.
Da sank hver fiendtligt Speil og Mast	Then sank each hostile hulk and mast
I Rög og Damp.	In mist and smoke.
Flye, skreg de, flye, hvad flygte kan!	Fly, shouted they, fly, he who can!
Hvo staaer for Danmarks Christian	Who braves of Denmark's Christian
I Kamp?	The stroke?
Niels Juel gav Agt paa Stormens Brag:	Niels Juel gave heed to the tempest's roar;
Nu er det Tid!	Now is the hour!
Han heisede det röde Flag,	He hoisted his blood-red flag once more,
Og slog paa Fienden Slag i Slag.	And smote the foe of the Dane full sore.†
Da skreg de höit blant Stormens Brag:	And shouted loud through the tempest's roar:
Nu er det Tid!	Now is the hour!
Flye, skreg de, hver, som veed et Skiul!	Fly, shouted they, for shelter fly!
Hvo kan bestaae for Danmarks Juel	Of Denmark's Juel who can defy
I strid?	The power?
O Nordhav, Glimt, af Vessel bröd	North Sea! a glimpse of Wessel rent
Din mörke Skye:	Thy murky sky!
Da tyede Kæmper til dit Skiöd;	Then champions to thine arms were sent;
Thi med ham lynte Skræk og Död;	Terror and death glared where he went;
Fra Vallen hortes Vraal, som bröd	From the waves was heard a wail, that rent
Din Skye:	Thy murky sky!
Fra Danmark lyner Tordenskiold;	From Denmark thunders Tordenskiol';
Hver give sig i Himlens Vold,	Let each to heaven commend his soul,
Og flye!	And fly!

* For this piece and the translation, I am indebted to my friend, H. W. Longfellow, Esq. M.A. Professor of Belles Lettres in Harvard University, Cambridge, America, Nov. 1835.

† "And smote upon the foe full sore."

Du Danskes Vei til Roes og Magt,
Sortladne Hav!
Modtag din Ven, som uforsagt
Tör möde Faren med Foragt,
Saa stolt, som du, mod Stormens Magt,

Sortladne Hav!
Og rask igiennem Larm og Spil,
Og Kamp og Seier föer mig til
Min Grav!

Path of the Dane to fame and might,
Dark-rolling wave!
Receive thy friend, who scorning flight
Goes to meet danger with despite,
Proudly as thou meetest the tempest's might,
Dark-rolling wave!
And amid pleasures and alarms
And war and victory, be thine arms
My grave!

40. *The Icelandic, here called Norræni.* For facility of comparison, a few extracts are given from the Icelandic Scriptures. Nach: Thetta er hid nye Testament Jesu Christi, &c. utlogd a Norræni, &c. or *The New Testament in the Norrænn, northern, Old Danish, or Icelandic tongue*, 8vo. 1539.

Mk. iv. 3, 4.—Og i sine predikan, tha sagdi han til thra. Heyre thier, siaet! ein sadsædare gieck vt at saa. Thad vard tha han sadi, at sumt fiell vtan hia veginum, og tha komu fuglar loptzins og atu thad vpp.

41. Biblia thad er, öll Heilög Rituing vtlógd a Norrænu, med formalum Mart. Lutheri, Prentad a Holum, af Ione Ionas Syne, fol. 1584, or *The Bible, in Norse or Icelandic, after the version of Luther.* Bible, Stockholm, 1584, fol.

Mk. iv. 3, 4.—Og i sine Predikan, tha sagde han til thra, Heyre thier. Sia: Eirn saadsædare gieck ut at sa. Og thad vard tha han sade, at sumt fiell utan hia veigenum, og thar komu fuglar Lopisins og aatu thad vpp.

42. Stiernhelm's Gospels of Ulphilas, in *Moes.*, *Icel.*, *Swed.*, *Ger.*, and *Latin*, 4to. Stockholm, 1671.*

Mk. iv. 3, 4.—Heyred til. Sia, eirn Sadmadur gieck ut ad saa. Og thad vard i thui han saade, ad sumt fiell utann hia Veigenum; og tha komu Fuglar under Himnenum, og aatu thad upp.

43. Old Swedish can scarcely be distinguished from Danish; and Norwegian has been, from the earliest times on record, and is now, identical with Danish; but as more modern Swedish differs a little from the Danish, a few specimens may be desirable.

44. A specimen of Swedish from a document issued by king Magnus Smék in 1354.

SWEDISH.	ENGLISH.
Wi magnus, med guds nadh Sverikis konung, norghis oc skane, wiliom at thet scal allom mannom witerlikt wara, at wi aff wara serdelis nadh hafwm vnt bergxmannomen a noreberge thænnæ ræt oc stadhga, som hær æpter fölger: fförst hafwm wi stat oc skipat, at tolff skulu wara the som fore bergheno sculu standa oc thera ræræt wæria oc fulfölghia i allom lutom, &c.	We Magnus, by the grace of God, king of Sweden, Norway, and Scania, will that it shall be known to all men that we by our peculiar grace have conceded to Bergxman (miner) of Noreberge the right and power as hereafter follows: first have we constituted and ordained, that twelve shall be the sum, &c.

* See GOTHIC, § 11.

45. Swedish Bible, *Upsal*, 1541, fol.

Mk. iv. 3, 4.—Hörer til. Sij, en Sädhesman gick vth til at sââ. Och hende sigh widh han sâdde, föll somt widh wâghen, och foghlanar vnder himmelen komo, och âto thet vp.

46. *The Swedish*, from the Gospels of Ulphilas, *Stockholm*,* 1671.

Mk. iv. 3, 4.—Hörer til; sÿ en Sädesman gik uth, til at sââ. Och hende sigh wid han sâdde, föll somt wid Wägen, og Foglarna under Himmelen komo, och âto thet up.

47. Bible, 8vo. *London*, 1828.

Mk. iv. 3, 4.—Hörer til: Si, en Sädesman gick ut, til at sâ. Och hände sig, wid han sâdde, föll somt wid wägen, och foglarne under himmelen kommo, och âto thet up.

48. One of the most eminent of modern Swedish poets is Bishop Tegnér. He took the story of Frithiof from one of the old Sagas, and under the title of Frithiof's Saga, he has written in flowing verse a most interesting story of royal affection. The following extract is from the *Exile of Frithiof*, in the original Swedish, in the Norwegian or Danish translation, and with a poetical version of the Rev. W. Strong.

SWEDISH.	DANISH.	ENGLISH.
Nu sol går opp	Nu Sol gaaer op	The orb of day,
bak fjällens topp,	Bag Fjeldets Top;	Now tints the spray;
och vinden ljuder	Landvinden lyder,	From piping heights,
från land och bjuder	Hver Vove byder	The breeze invites
hvar våg till dans	Den op til Dands	Each beam and wave,
i morgonglans.	I Morgenglands.	To dance and lave.
Pâ böljans toppar	Paa Bölgetoppe	O'er the gay group,
Ellida hoppar	Assted de hoppe	Ellida's poop
i fröjd âstad,	Saa frø og glad,	Bounds light along;
men Frithiof qvad.	Men Frithjof qvad.	To Frithiof's wilder song.
Tegnér, cant. xiv. p. 113.	*Foss*, p. 135.	*Strong*, p. 187.

49. A fine passage from *The Reconciliation*, cannot be omitted: it is a description of Balder the good.

SWEDISH.

Frid var hans härski, härlek var hans blanka svärd,
och oskuld satt som dufva pâ hans silfverhjelm.
From lefde han och lärde, dog han och förlät,
och under fjerran palmer stâr hans graf i ljus.
Hans lära, sägs det, vandrar ifrân dal till dal,
försmälter hârda hjertan, lägger hand i hand,
och bygger fridens rike pâ försonad jord.—*Tegnér*, p. 164.

DANISH.

Fred var hans Hærraab, Kjerlighed hans blanke Sværd,
Og Uskyld sad som Due paa hans Sölverhjelm.
Fromt leved han og lærte, döde og tilgav,
Og under fjerne Palmer staaer hans Grav i Lys.
Hans Lære, siges der, gaaer vidt fra Dal til Dal,
Samsmelter haarde Hjerter, lægger Haand i Haand,
Og bygger Fredens Rige paa forsonet Jord.—*Foss*, p. 194.

* See § 42, and Gothic, § 11.

ENGLISH.

His war-cry, peace, good-will: love was his two-edged sword;
Crest of his silver helm, sat dove-like innocence;
Grace mark'd his life, his word: his death-sigh breath'd 'Forgive.'
In light 'neath distant palms, far pilgrims seek his tomb.
'Tis said his tidings walk, peace-shod from dale to dale,
Melting the flinty heart, cementing man to man,
Building of living stones, a temple to this God.—*Strong*, p. 303.

*Dialect of Dalecarlia.**

50. The principal dialect† of Sweden is the Dalecarlian. The Dalcarls are spoken of as the Swedish Highlanders. Inhabiting that secluded region which stretches westward from the Silian Lake to the Alps of Norway, they have preserved comparatively unchanged the manners, customs, and language of their Gothic forefathers.

"Here," says Serenius,‡ "are the only remains in Sweden of the ancient Gothic stock, whereof the aspiration of the letters *l* and *w* bears witness upon their tongues, an infallible characteristic of the Moeso-Gothic, Anglo-Saxon, and Icelandic." In another place, speaking of the guttural or aspirated *l*, he says: "Germans and Danes cannot pronounce it, no more than the aspirated *w*; for which reason this was a fatal letter three hundred years ago in these nations, when Engelbrect, a born Dalcarl, set it up for a shibboleth, and whoever could not say *Hivid hest i Korngulff*, was taken for a foreigner, because he could not aspirate the *w*, nor utter the guttural *l*."§ It is even asserted, that with their ancient customs and language the Dalcarls have preserved the use of the old Runic alphabet, although from feelings of religious superstition it was prohibited by Olaf Shätkonung at the beginning of the 11th century, and discontinued in all other parts of Sweden. This is mentioned on the authority of Näsman, who wrote in the first half of the last century.‖

51. The Dalecarlian dialect is spoken in its greatest purity in Elfdalen, Mora, and Orsa, parishes of East Dalecarlia.

In West Dalecarlia it is mingled with the dialects of the Norwegian mountains, and bears the name of *Mahlungs Skinnarmâl.* The peculiarities of this jargon are these:—1. Prefixing the letter *v* to all monosyllables which begin with a vowel, as vom for om *if;* vord for ord *a word*, &c. 2. The transposition of syllables, as jasel for selja *to sell;* lata for tala *to speak*, &c. Thus they say—

Kan du lâta tæ korba, so kimi du lâvi?
Kan du tala tæ baka, so miki du vilâ?
Canst thou speak backwards, as much as thou wilt?

• Professor Longfellow, of Harvard University, Cambridge, America, who has recently returned from Sweden, was so obliging as to draw up this notice of the Dalecarlian dialect, October, 1835.

† Balbi and Malte Brun make two great divisions in the Swedish. I. *Swedish proper*, spoken in the north and east; and II. *Modern Gothic*, used in Gothland to the south.—I. SWEDISH PROPER, subdivided into 1. The dialect of Upland, 2. Norland, 3. Eastern Dalecarlian, and 4. the dialect of Finland. II. MODERN GOTHIC, divided into 1. West Gothic, 2. East Gothic, 3. Werneland, 4. Smoland, and 5. Runæ in Livonia.—*Balbi's Atlas*, Table xiii.; *Malte Brun*, bk. xcvi. vol. vi. p. 109.

‡ J. Serenius' English and Swedish Dictionary, 4to. Nyköping, 1757, Pref. p. iii.

§ Ibid. p. ii.

‖ Näsman (R. E.) Historiola Linguæ Dalekarlicæ, 4to. Upsaliæ, 1733, p. 30.

52. The inhabitants of the town of Särna, on the borders of the Norwegian Alps in East Dalecarlia, speak a mixed dialect of Dalecarlian and Norwegian; and it is said, that they understood the language spoken by certain Dutchmen, who were in the habit of visiting those mountains for the purpose of taking falcons, then used in hunting.* We are also told of a Dalecarlian boy who was taken by a Swedish ambassador to England, and who easily understood the language of the peasants of the northern counties.†

53. The three branches of the Dalecarlian dialect, as spoken in *Elfdalen*, *Mora*, and *Orsa*, differ from each other not only in the change of letters and the inflexion of words, but also in accent and pronunciation. Between those of Elfdalen and Mora the difference is not, however, very great. That of Orsa stands more apart, as may be seen by the following versions of the Lord's Prayer.

54. *Dialect of Elfdalen.*

Fad uoer, so ir i himbluma.
Hielit ir dætt nam. Tilkum dætt riki.
Ski dænn uilja, so i himblum sâ â jordi.
Uott dagli brod giæf oss i dag.
Og firilat oss uorær skulldær.
Soss uir firilatum diöm so i oss nod skilldug.
Læd int uoss i nân jælok fræstilsæ
Autâ os oss frâ uondu. Amen.

55. *Dialect of Mó"a.*

Fad uær so ir i himmelim.
Hællit æ dætt nam. Tilkum dett rikiæ.
Ske dænn uilli so i himmelim so â jordi.
Uott dagli brod giæf buâss i dag.
Firilat huâss huârær skulldur.
Sos huir firilatum diöm sâ æ huâss nâ skilldâ.
Led int huâss i nân uondan fræstilsæ.
Int' ât fræls huâss frâ illu. Amen.

56. *Dialect of Orsa.*

Falla orn, sa ir i himblim.
Hælgat uæri dætt nam. Tilkæmi dætt rikia.
Ski dæina uilju, sâ i himblum sa â jordi.
Ort dagliga brod già huâss i dag.
Å farlât huass orær skulldær,
Skai sa ui færlatum dæm huâss skilldugær irâ.
Å inled huoss int i fræstilse.
Mæld fræls huâss frâ uându. Amen.

Norwegian.

57. For several centuries, and especially since the Danish became a fixed and regular tongue, Norwegian has been identical with Danish.

* Näsman, p. 12.

† Ibid. p. 17.

This common dialect has perhaps been as much settled and polished by Norwegians as by natives of Denmark.* As there is this identity in the Danish and Norwegian, the copious examples of the *Danska túnga* previously given, will serve also for the Norwegian, and will render further remarks unnecessary.

Ferroe Dialect.

58. A specimen of early Ferroe taken from Professor Rafn's Færeyínga Saga, Pref. p. iv. Thrand was one of the first inhabitants of Ferroe. Many religious verses are ascribed to him, and are still preserved by oral tradition among the inhabitants of the Ferroes. The following Creed, written down by a native Ferroe clergyman, Pastor Schröter, now Emeritus, who translated the Gospel of St. Matthew,† will serve as an example of this dialect.

FERROE DIALECT.	LITERAL ENGLISH.
Gjivnir eru Ajnglar gowir [af Gudi]	Good angels are given by God,
Aj gengji e ajna udi,	I go not alone,
Ferun mujnun filgja	My steps follow
Fim Guds Ajnglar;	Five angels of God;
Bije e firi mär Bön,	Pray I for me a prayer,
Bera tajr tä [Bön] firi Kriste.	They bear it to Christ.
Singje e Sålmana sjej,	Sing I seven Psalms,
Sär Gud til Såluna mujna!	Sees God for my soul!

MODERN FERROE DIALECT.	OLD ICELANDIC.
Gengji e aj ajna út,	Gángat ek einn út,
fujra mär filgja,	fjórir mèr fylgja,
fim Guds Ajnglar,	fimm guðs einglar;
beri e Bön firi mär,	ber ek bæn fyrir mèr,
Bön firi Krist,	bæn fyrir Kristi,
singji e Sālma sjej,	sýng ek sálma sjö,
sjåji Gud til Luta mujn!	sjái guð hluta minn!
	Written about A.D. 1150.

LITERAL ENGLISH.	MODERN DANISH.
Go I not alone out,	Ene jeg ei gaaer ud,
Four me follow,	fire mig fölge,
Five God's angels,	fem Guds Engle,
I pray a prayer for me,	Bön for mig jeg frembærer
A prayer for Christ.	Bön for Christus.
I sing seven Psalms,	syv Salmer jeg synger,
God will see for my lot!	Sörge Gud for mit Bedste!

* See § 42, and Rask's A.-S. Gr. by Mr. Thorpe, p. xvi.

† Evangelium St. Matthæussa å Færöisk o Dansk, Randers, 1823—8.

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